

**Mapping 'Advice' Construal across the Qur'anic parables of
'Chapter 30': A Translation Quality Assessment Study**

By: Sara Samir ElDaly

Assistant Professor of Applied Linguistics

English Department, Faculty of Arts, Menofia University

Abstract

This study resides in the field of Translation Quality Assessment/TQA and discourse comprehension studies. The study stems from the need to comprehend the English Qur'anic parables 'advice' construal through the 'metonymical translatability'. The advice construal represents a human behavior with a cognitive operation upon reasonable arguments. Analytically, the Qur'anic parables conceptualize 'advice' in light of discourse processing and comprehension. The data of the study is the corpus of the Arabic/Source Text (ST) and English translations/Target Texts (TTs) of Chapter's 30 parables. Two approaches are used for the analysis of the Qur'anic parables; House's TQA (2015) and Givon's human cognitive design with its three levels: the conceptual lexicon, propositional information, and multi-propositional discourse (2005). The results of the study are: 1) the translations examined are overt translations; 2) the advice construal is realized and interpreted across the TTs; 3) the TQA points to the TTs registered use to render the ST morpho-/syntactic and- semantic networks through multi-propositional discourse; 4) the TT profile statement renders a compatible sketch of the Qur'anic metacognitive Truth value knowledge.

Keywords: Qur'anic parables, Translation Quality Assessment, advice-construal, discourse processing and comprehension, human cognitive design.

Mapping 'Advice' Construal across the Qur'anic parables of 'Chapter 30': A Translation Quality Assessment Study

مخطط "النصيحة" التأويلية/المفاهيمية عبر القصص القرآني الرمزي في "الجزء الثلاثين":
دراسة تقييم جودة الترجمة

الملخص العربي

تقع هذه الدراسة في مجال دراسة تقييم جودة الترجمة ودراسات فهم الخطاب. فتتبع الدراسة من الحاجة لفهم تأويل مفهوم "النصيحة" عبر القصص القرآني الرمزي حيث امكانية الترجمة المجازية. و يتجسد تأويل مفهوم "النصيحة" في معالجة السلوك البشري والجانب المعرفي للبراهين المنطقية. وتعد القصص القرآنية الرمزية, تحليلاً, تصوراً لفهم ومعالجة الخطاب. وتتكون عينة الدراسة التحليلية من أربعة سياقات لترجمة القصص القرآني الرمزي للجزء الثلاثين باللغة العربية واللغة الانجليزية. وقد تم الاستعانة بمنهجي تحليل وهما منهج هاوس لتقييم جودة الترجمة (2015), ومنهج جايفون الخريطة المعرفية خلال 3 مستويات: المفردات المفاهيمية, المعلومات الدلالية المعنية, الخطاب متعدد الدلالات (2005). وقد أوضحت نتائج الدراسة: (1) تنتمي الترجمات القصصية الرمزية الى الترجمة الصريحة, (2) قد تم فهم وتأويل مفهوم "النصيحة" في النصوص المترجمة, (3) تعد دراسة جودة تقييم الترجمة اشارة لاستخدامات نصوص اللغة المستهدفة المتنوعة لخصائص اللغة الأصلية الصرفية, التركيبية, الدلالية عبر خطاب متعدد الدلالات الحالية/الظرفية, (4) يعرض تحليل اللغة المستهدفة مخطط متكامل لادراك قيمة حقيقة الميتمعرفي.

الكلمات الدالة. القصص القرآني الرمزي, تقييم جودة الترجمة, مفهوم النصيحة, معالجة وفهم الخطاب, المخطط المعرفي البشري

**Mapping 'Advice' Construal across the Qur'anic parables of
'Chapter 30': A Translation Quality Assessment Study**

By: Sara Samir ElDaly

Assistant Professor of Applied Linguistics

English Department, Faculty of Arts, Menofia University

Literature Review and Statement of the Problem

This study attempts at mapping the 'advice' construal through rhetoric in light of the three canons, e.g. ethos, pathos, and logos; linguistic patterns in light of syntagmatic structure; and cognitive paths in light of knowledge and comprehension. Accordingly, the cross-related events that depict the nature of the employed sentence structures as a figure; the given figures compose the Ground event (Talmy, 2000, p. 345). The cross-related events operate upon hierarchal situational dots that have beginning, consequential events, and an end, i.e. parable. Alongside, moralities- derived from the parables- belong to directives and indirectives, i.e. explicit and implicit performatives (Thomas, 1995 & Mey, 2001). With that, the pragmatic act of 'advice' presupposes an explicit or an implicit performance of an analogical and/or a parallel situational dot with a comprehensible 'advising or warning' (pp. 198-199).

Moreover, the construal can be deduced from the function of the token polar meaning potentialities across the context of situation and the context of character as social agents. Consequently, the context-dependence of interpretation is constructed (Roberts, 2006). Furthermore, context elaborates the notion of felicity conditions and truth conditions (pp. 198-199). Context dynamicity, across the parables, raises the function served by identity-based practices- through meaning making potentialities- that label each religious identity (Vine, 2010). Negotiating identities, through meaning making, license the interpersonal relational and transactional communicative tasks where the main end-goal is to orient a societal religious value through human behaviors. Performatives serve multifunctional actions given the intentionality or the illocutionary pragmatic force.

Accordingly, performatives' adequate transfer/formal corresponding to the Target Texts serves the skopos (House, 2015, p. 12). The various TTs aim at reaching/conducting the broad scope of fulfilling the function of the ST 'advice construal', as a concept, is not only conducted as a small talk between definite social agents but also targets religious ideological aspects. The construal is comprehensibly licensed through syntagmatic and paradigmatic networks and the interpretations of the 'symbolic logic' within and across propositions. In this sense, the more multiplicity of the

construal structures are, the more the registered translatability of its negotiated meanings; the more manipulative practices and parameters are. These, in turn, prove the significant skopos realized through the TTs.

'Advice' Construal as a Dialectical Genreic Concept

The 'advice' construal resides dialectically in practical reasoning coded and encoded by the social roles' intentions to conduct the proposition (Walton, 2007, p. 33). The practical intentions are linked to resolve a fixed conclusion in future actions, i.e. desire-relief intention to apprehend the meaning-means (Setiya, 2014, pp. 5-58). Practically speaking, the meaning-means that go hand in hand with the designed reasonable intentions prove the validity, the reliability, and the truth of the experienced performativity re/contextualized through the linguistic devices (p. 59). The a/symmetric sense between the linguistic, i.e. practical intentions and the meaning-ends reflect; the pragma-semantic meaning/s, the ethical canons, and the aesthetic devices intertwined to approach the final goal. Obviously, intention, i.e. illocutionary force, semantic frames, i.e. locutionary forces, and ethical rationality, i.e. perlocutionary are interrelated to promote the pragma-rhetorical function across speech events. This triad of the dialectical genreic concept is framed by various dimensions, e.g. volume, height, weight, value attributes, e.g. taste, color, origin, material, non/unique-reference, attention and perspective, volition and intention, and expectation and affect (Gamerschlag, Gerland, Osswald, and Petersen, 2014, pp. 11-12 & Talmy, 2000, p. 3).

Functionally, the pragma-rhetorical triad is represented by the human agents- the social roles with identified identity-based values- who play a crucial role in designing the situation and reaching its purpose, i.e. situation structure planning agents (Bratman, 2014, p. 295). The structure plans are derived from the mental models and Knowledge Resources/KRs promoting the situational dots' coherence and consistency (Bratman, 2014p. 295 & Bartman, 1999, p. 148)

Furthermore, a coherent and consistent sense elaborates the life systems of the desire-relief needs (Millgram, 2014, p. 178). The experienced coherent-life accommodation results from the match between the intended plans and the real life conditions (i.e., expected plans and contextual features) (Bartman, 1999, p. 77). All in all, the practical rational-based deliberation generates stable consistent-life plans given the provided information chains. Life systems are mapped through; the self-

governing policies that organize the agentivity's desires, emotions, and instructing, e.g. advising; and the effective policies that reside in conducting an 'effect' that is realized between the intentions and the actual performances, i.e., actions (p. 155). The meta-cognitive policies refer to the substantive moral theory where the human agents' practical reasoning serves the main function (p. 155). The two policies are blended as 'Bratmanian policy' that covers both the logical and pathological appeals, namely 'Bratmanian policy' that controls and redirects the value of the self-desire to be a self-governed action (p. 156). The 'Bratmanian policy' is processed upon deliberative non/considerations along the verbal behavior (Bartman, 1999, p. 73). Rhetorically, the self-governing policies as well as the effective policies refer to logos and pathos; the meta-cognitive policies uncover the ethos appeals. Pragmatically, language use depicts the social activities, e.g. religious among other public information genres (Barron, 2012). The linguistic deliberation across speech events reflects the preliminaries and the endings of 'extended deliberation' (Bartman, 1999, p. 91); a sense of pragma-appraise determines the situations carried by social agents to a particular position (p. 94).

To continue, extended deliberation goes hand in hand with the blended conceptual structure that reflects the logical plans, the pathological eco-judgments of individuals and/or groups, and ethical beliefs. The pathological appeal reflects the experiential practices along with the self-preferences (Browse, 2018, pp. 123-155). Experientially, the representation of these structures is assumed to direct the participants to conduct the goal-oriented communication. Furthermore, elaborated future coherent life plans that design the mind mapping for a/symmetric situational dots are construed due to practical reasoning and pragma-appraisal serving the internal/external advice.

Consistently and conventionally, continuous logical deductions create a sense of propositional expectancy that controls the output behavior, i.e. performance with speech acts over various speech events (Thomas, 1995 & Mey, 2001). The schematized beliefs of the past, present, and future claims are developed through causation, i.e. agentivity's cognition and correlation frames (Lee, 2001, pp. 189-190). The prototypical agentivity is applied to human discursive practices that may witness counter-discourse argumentation with peculiar form and content displaying a tensional context (pp. 190-192). The asymmetric features require particular inferences for the target situation (Browse, 2018, p. 124).

In a more elaborated sense, the tensional context reflects the extent the discursive practices between individuals is evaluated. Additionally, the nature the linguistic repertoire is experienced to convey particular

messages where im/moralities are dialectically employed after the cognition operations (Billig, 2007, p. 159). The accomplished discursive practices refer to the experienced speech acts regarding the available knowledgeability that frames the re-representations of social roles, actions, performances, practical intentions, and meaning-means (p. 165). Pragmatically, the shared common ground helps in conducting talk-in-interaction creating coherent life-plans (p. 166). The repetitious conventionality of the pragmatic effect upon the speech communities generates a function-fixedness dilemma (Goldstein, 2011, p. 329); the schematized view may; a) cause a problem if it is negative with a demand of re-structuring the schematized views of resolution options; and b) result in a positive reflection that calls upon following the same mindset constructing a consensus with fixed religious mental model (p. 331). The contextual adaptation is reflected across the 'pragmatic reasoning schema' (p. 365). Dialectically, there become patterns of information networks with repeated language use, structured information processing, resonance-based constructions across the language genreic use (Coupland, 2007, p. 15). Furthermore, symmetric functions of speech events can be operated upon in multiple contexts with various agents establishing syntagmatic delimitation (Cruse, 1986, pp. 24-25).

The syntagmatic delimitation is processed upon the contiguity of the metonymical shifts (Schulzek, 2014, pp. 222-223). The metonymical recirculation constitutes the concept frame given the thematic progression expanded across the discourse layers to the minimal constituent (p. 222). Accordingly, functional-duality is conducted through the rhetorical effect/s and the evoked concept across the implicit and/or the explicit co-indexation of arguments (Lieber, 2004, pp. 45-48). The co-indexation of the additional arguments refers to Inferable Eventual Position or State/IEPS where relevant meanings are created given the (\pm dynamicity) produced through fresh worldwide speech events (p. 30).

Rhetorically, the co-indexation reflects the rhetorical tradition (Geeraerts, 2010, p. 5). The rhetoric tradition- in terms of its five components; invention, arrangement, style, memorization, and delivery- develops the rhetorical tropes that abolish the textual relations that bear the morpho-phonological, morpho-syntactic/-semantic constructions (p. 6). The experienced meanings may be represented as a relation between the source \rightarrow the target path that may be shaped in a metonymical sense of domain, cross-domain, and intra-domain mappings across the part and the whole, the producer and the product, the object and the user, the controller and the controlled, the place and the institution, and the place

and the event (Geeraerts, 2010, pp. 213-218); all construct a patternized prototypicality of three-interacting life dimensions; constituency, containment, proximity (p. 218). The metonymical senses involve context-based representations (Schulzek, 2014, p. 223).

Linguistically, the metonymical-based morpheme possesses its effect as a matter of 'pressure' (Talmy, 2000). The morphemic analysis has another 'pressure' construction within/across texts; its effect cannot be apprehended without the acknowledgment of the source morpheme, i.e. 'base' and the 'pressure/s', i.e. 'profiles' (Schulzek, 2014, p. 223). Both with the semantic mappings constitute the gestalt view of the speech event. Moreover, the constituted representations cover the concept's meanings starting from its base representations to the profile components. Moreover, the dialectical value of the speech event proceeds upon the pragmatic act for more sub-/events. Obviously, the metonym of a concept meaning is determined by the platonic, i.e., human mind, objectivist, i.e. human experience, and/or interactive, i.e. sociable negotiation (Langacker, 2008, pp. 27-28). All around the idea of exchanging static into dynamic and vice versa, the multi-facets of life experiences represent a pragma-dialectical expansion of the concept (pp. 42-43). This expansion frames the 'construal' mapping smoothly. This expansion operates upon both literal and associative meanings and levels of meaning, e.g. abstract, contextual, and the speaker's intention that are employed dialectically (Saeed, 2009 & Thomas, 1995).

Generically, the 'advice' reflects the properties followed to direct appropriate instructions (Swales, 1990, p. 69). Thus, it is accompanied by pragma-appraisal situational meaning triggered across the mutual dialectical exchanges (Browse, 2018, p. 154). Given the contextual reliability, the genre properties of 'advice' depict the participants' goal-oriented communicative processes and/or the social action in a socio-rhetorical mechanism (Swales, 1990. p. 44); it bears negative and/or positive standpoint advances (van Eemeren, 2018, p. 6). Refuting standpoints helps in elaborating the argument (p. 2); both follow either a goal-directed communicative event, repeated schematic structures, and/or fragmented dissociations peculiar forms so as to deploy the participants' socio-practices in terms of distrust, sense, recognition, emphasis, interest, and understanding (Swales, 1990, pp. 42-45). All in all seeks a highly persuasive sense reflecting the implicit/explicit speaker/sender's intentionality experienced across the syntagmatic/paradigmatic networks.

As posited above, the persuasive situational frame is seen through the three Aristotle's canons logos and pathos appeals (Browse, 2018). The contextual and the eco-premises produce a conceptual mapping of the

repeated rhetorical path; logos or pathos. The 'logos' conceptual mapping provides a conceptual structure that integrates the cognitive spaces of the sender and the receiver that result in 'genreic space' (pp. 123-124). The genreic space produces a blended space between the situation members constructing a sense of familiarized expectancy of propositional content and structure for the ongoing limitless situational dots of small conceptual packets where partial resemblance is conducted (pp. 124-125). Moreover, the 'pathos' conceptualization may be represented across the proffered world (Browse, 2018, pp. 154-155). The conceptualized patho and logos would result in structuring the concept mapping in a rhetorical manner where the reasonable, emotional, textual, i.e. explicit, dialectical, i.e. implicit and interactional, ecological context are blended to reach the Ground event (van Eemeren, 2018, p. 7 and Talmy, 2000, p. 345).

Concept-based Meaning Mappings: Multi-/Bi-Tenors

The Concept meaning mappings reflects the multifaceted construction-mappings with symmetric content-based proposition (Talmy, 2000). Accordingly, content-based proposition representation/recontextualization may fall under the registered dialectical genreic variations. In this sense, genreic texture offers a change in the inner-relations hierarchichal organization, e.g. from texting or paragraphing to conversational adjacency pairs, into separate sentences keeping the social cognition effect reaching the goal-oriented communication (Schenkein, 1978, pp. 5-6). Likelihood, the more genreic language design multi-representations are, the more the lexico-syntactic/-semantic tenets are. Furthermore, the genreic multi-representations reset in the translatability strategies of the ST, i.e. advert the tenor of the ST (Fawcett, 1997). Alternatively, it goes back to the relations conducted across the surface structures and the deep structure; the syntagmatic and the paradigmatic patterns selected to overcome the tenor general needs of co-/eco-context, i.e. the situationality of tenor.

With that, the tenor advert at the rank level presents a sketch of 'conflation' (Talmy, 2000, p. 11). Cognitively, the textual paths may reside in the form of Figure-Ground, subordination-coordination, causation, and Motion experienced through various Speech Acts/SA_s (pp. 10-11). As mentioned earlier, these SAs construe the genreic properties for further socio-schematized expansion of content-based circuits (Jefferson and Schenkein, 1978, pp. 160-162). Across these expansions, a collaborative floor within the genreic representations is conducted (pp. 161-165). Keeping the content-based tenet across the multi-

representations raises the conceptual alternativity (Talmy, 2000, pp. 11-14). The conceptual circuit is realized due to the encyclopedic knowledge that is stored within the Perceptual Model (Chomsky, 2006). The pragmatic use of the available knowledge generates the meaning-surface relations (Talmy, 2000, p. 22). These surface relations deal with lexico-semantic classes; open/close (p. 23). Negotiation of meaning is realized at different levels from the lexical-level to the prototypical patterns that in turn designate the genre of semantic domain, pattern, typology, and a universal through lexicalization, deletion and or interpretation (Talmy, 2000, pp. 21-23). The meaning negotiation is conducted within the symmetric lexicals or the symmetric pressures the lexicals create/render (p. 23). The literal meaning is the rendered Pressure and its evaluated extent/degree is the lexical *pressure1* (p. 23). Lexical *pressure1* refers to the rendered degree of *pressure2* (pp. 23-24). Translation represents the multifacets of *Pressure 2*. In this study, *Pressure 2* is experienced through the Qur'anic parables. The concept of 'advice' across chapter 30 presents the content-based negotiated meaning through multiple paths. These involve the lexico-syntactic/-semantic constructions and the reasonable inferences framed by semantic memory, exemplar models, and feed-forward connectionist nets calling for decision making, advice making, future planning, problem solving (Barsalou, 2003, p. 515). The aforementioned encyclopedic knowledge represents contextual reasonableness started from the structure lower level to the contextual higher level (Thornbury, 2005, pp. 9-10).

Aim of the Study

This study attempts at unlocking the 'advice' construal across the Qur'anic parables and at conducting the Translation Quality Assessment/TQA of the construal across four English translations. Accordingly, this study proposes the following questions; Q.1) Structurally, how does 'the advice' construal is presented? Q.2) Thematically, how does the 'advice' construal is textualized and translated across the TT_s? and Q. 3) is there any homogenous translatability, multi-propositional discourse across the TTs profiles?

Framework of Analysis

Qualitatively, this study follows the content-based analysis providing a descriptive-based statement of the advice construal and a comparative statement across the four translations.

Model of analysis

Two models of analysis are integrated so as to conduct the descriptive statement of both the ST and the TT. House's TQA (2015) and Givon's

human cognitive representation system in terms of the conceptual lexicon, propositional information, multi-propositional discourse (2005)

Data Base

The data of this study is the Qur'anic discourse of chapter thirty. The data profile consists of the original copy and four English translations; Pickthall Translation "*The Qur'an Translated*" (2005), Ali's "*English Translation of the Meanings*" (1987), Syed Ahamed "*English Translation of the Meaning of the Qur'an*" (2005), and Nasr "*The Study Quran: A New Translation and Commentary*" (2015). Chapter thirty is composed of; the ST "37" suras, and "564" verses and their four translated texts.

Procedure of Analysis

This study follows certain phases to construe and construct the 'advice' construal: 1) descriptive thematic reading of the ST and the TT_s as well; 2) construct thematic textual layer/s within and across the Qur'anic parables; 3) construe the 'mutashabihat' across and within the parables; 4) comparatively, conduct the morpho-syntactic/-semantic/-phonological rank level of the ST and the four TT_s; 5) cognitively, construct mental prototypicality as a propositional frame; 6) compatibly, construct a gestalt genreic sketch of the ST and the TTs.

Results and Discussion of the Study

To address the first question, the concept of advice construal is analyzed in light of the ST tenor and the TTs *Pressure 2*. The tenets of Verb Groups/Vg_s are presented as performatives construed implicitly and/or explicitly (Thomas, 1995); moreover, the cognitive paths follow the pattern of Source→Path (Talmy, 2000 & Saeed, 2009); transitivity process is reflected through the Vg_s as process of communication (Halliday, 2004).

The ST Profile Statement

Given due concern to performativity, the Vg_s across the situationality established are extracted; Transitive verbs as well as the 'process' based verbs (Halliday, 2014). The analysis of the ST, and the statement of function provided display the ST profile and design the 'advice' construal frame.

As yet, a comprehensive reading of the ST proposition unlocks the meaning-making potentialities structured through the Qur'anic parables. Meaning, the message content, is transferred through the syntactic structure, the semantic expansion, and the pragmatic-shared knowledge

(Leech, 1983). It involves, as well, the inferences derived from the bystander or the observers of the content. Unquestionably, the meaning-making can be repeated given the ST conducted communicative purpose of each text segment (Abdul-Raof, 2019); the communicative purpose is conducted through the performative intent of the text producer (p. 353).

ST Performatives Vg_s: Situational SA_s

The 'advice' construal is dialectically built through double-edged directives. Performatives serve the function of illocutionary forces' display. They show up a series of limitless interactional exchanges for taking actions seriously either as a prayer as in "*Therefore give admonition in case the admonition profits [the hearer]* (Ali, 1987, 87:9)" (9 :87) فَذَكِّرْ إِنْ نَفَعَتِ الذِّكْرَى"; a desire as in "*But bow down in adoration, and bring thyself the closer [to Allah]!*" (Ali, 1987, 96: 19) لَا تُطِعْهُ وَاسْجُدْ وَاقْتَرِبْ (19 :96); or a praise as in "*Come back thou to thy Lord,- well pleased [thyself], and well-pleasing unto Him! "Enter thou, then, among My devotees! "Yea, enter thou My Heaven!*" (Ali, 1987, 89: 28-30) ارْجِعِي إِلَى رَبِّكَ رَاضِيَةً مَرْضِيَّةً فَادْخُلِي فِي عِبَادِي وَادْخُلِي جَنَّاتِي (30-28 :89); or as an intimidation as warnings (96: 19); or threatening as in " So taste ye [the fruits of your deeds]; for no increase shall We grant you, except in Punishment." (Ali, 1987, 78:30) فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا (النبأ :78 :30) ; or fears as in " So announce to them a Penalty Grievous, (Ali, 1987, 84: 24) فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ (24 :84). Pragmatically speaking, relevance is conducted in multiple senses; first, the linguistic context where the propositions across the suras possess and license symmetric triggered-/arguments. Second, the role served by lexical semantics, e.g. "*Therefore give admonition in case the admonition profits [the hearer]* (Ali, 1987, 87:9) فَذَكِّرْ إِنْ نَفَعَتِ الذِّكْرَى (87:9) and ". "*Therefore do thou give admonition, for thou art one to admonish* (Ali, 1987, 88: 21) فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ (21:88). Third, the force, i.e. the illocutionary force co-accompanied with the eco-features across the suras. Fourth, an overall prototypicality of schematization that keeps the 'concept' either fragmented or represented wholly. Accordingly, each triggered argument and/or partial schema raises, cognitively, its counterpart/s in the linguistic repertoire (Talmy, 2000 & Wilson and Sperber, 2012).

Qur'anic reiteration can be as a fixed cohesive device that leads to logical and reasonable coherence. The unique nature of the ST Qur'anic discourse constructs and construes the plea for 'mutashabihat' as a flouting cohesive device that merges the textual and the rhetorical requirements (Abdul-Raof, 2019). Flouting cohesion proves the Qur'anic

uniqueness and inimitability on the behalf of its rhetorical and its textual general needs. The English TT_s are constructed with the co-referentiality (pp. 277-278). Many of the above ST SA_s are designed for symmetric actions; the rest of the directives, e.g. requests uncover the translators' manipulative strategies to represent the alerters/address terms, the head act, and the adjunct to the head act (Tatton, 2008). Some of the SAs are formed by the head act only where the imperative tone determines the performativity; others are experienced thoroughly by the indirect tone of directing others doing an action (p. 2). The illocutionary force of these directives unlocks the 'advice' scheme and designs its main textualized performativity. The adjuncts to the head act as well as the alerters provide the external readers with more information packages about truth co-/eco-contextualized conditions so as to fulfill the pragmatic act, to expect symmetric acts, and to construe parallel situations. As a result, the 'advice' construal is dialectically and discursively expanded. Furthermore, it is obvious that the 'advice' construal stems from the actions performed by words either directly or indirectly.

Pragma-dialectically speaking, the verses are conducted under the nature of implicit or explicit performatives. These performatives refer to actions that should be taken into consideration, followed, or enacted, or performed by people (Austin, 1962). In this sense, the categorized Speech acts/SAs are the directives, commissives, expressives, declaratives, and representatives create a circuit of performances realized cognitively or physically (Searle, 1979). The categorized performatives are surrounded by the eco-factors or the proofs conducted thoroughly, i.e. truth conditions (Thomas, 1995). The eco-factors act as the logical proofs. In this case, almost all the verbs experienced serve definite functions across the situations ascribed thoroughly, e.g. (79: 17-18).

Moreover, the symmetric functions conducted provide a semantic entailment of the propositional meaning. The more symmetrical Vgs are, the more symmetrical functions are activated; the more semantic entailment are rendered; the more pragma-dialectical interactions are experienced; the more the discursivity of experiences are enacted (Saeed, 2009 & Halliday, 2014). In this case, Al-Mutashabihat becomes a privileged intertextual device performed across the verses and across the 30 chapter, e.g. (112, 113&114: 1).

Furthermore, global coherence is conducted and approached with the sura and across the suras (Halliday & Hasan , 1989). Cognitively speaking, the overall communicative end-goals add various cognitive linguistic paths to reach the end given the multiple 'leitmotif' (Langacker, 2008 & Abdul-Raof, 2019). The ST depicts a sense of macro-text features (Abdul-Raof, 2019, p. 38). The question raised resides in the translatability of such 'macro text features' regarding mode, tenor, and field (House, 2015). Thus, ST Profile is provided in comparison to TTs profiles so as to set the differences and/or similarities across semantic situations types and the propositional meaning making potentialities (pp. 64-65). The discursual leitmotif as a macro-semantic frame is seen through, e.g. the Hell vs. the Heaven context of situation, the good deeds vs. the evil deeds ends, the calls and the prayers for following the good way, e.g. (87: 9 & 88: 21). Moreover, there become networks of Vgs and epithets for realizing enticement and intimidation approaching a pragmatic appraisal of the situational dot. These networks serve the function of evoking or motivating the concept mentally; furthermore the TTs counterparts construct morpho-syntactic constructions; various registered counterparts; and the sequential word order. This registered mapping integrates the threads of language, thought, cognition, and acculturation. All in all, the 'construal' mapping stems from the inferential intention-attribution (Wilson & Sperber, 2012, p. 263). As yet, the semantic frame of 'advice' construal follows the ST performativity of Vgs and the references/inferences deduced from the micro-dialectical circuits, e.g. directives, declaratives, commissives, and representatives. The ST depends on the pragmatic forces. The TTs portray the ST pragmatic forces through the grammar of meaning, i.e. functional tenor, e.g. passivized constructions, metadiscourse markers, epithets, modalities, keeping the standard High variety while information-units are presupposed in lexico-grammatical chains following the pragmatic accommodation (Lambrecht, 1994, pp. 65-66).

As yet, the TQA of the Qur'anic parables provides an answer to the second question as unlocking the ST profile and the TTs as well.

Field

The original, according to Halliday and Hasan (1976), is unlocked through being a message with texture of seven standards of textuality: cohesion, coherence, intentionality, acceptability, informativity, situationality, and intertextuality; the social agents; the genre/s; and the domain of discourse it belongs to. The ST presents the Qur'anic parables. They are all about the call for good deeds and avoidance the evil ones.

**Mapping 'Advice' Construal across the Qur'anic parables of 'Chapter 30':
A Translation Quality Assessment Study**

They are centered on the layouts of creed arguments (Toulmin, 2003). The claim, data, warrants, support, and goal; the arguments raised present field-invariant/-dependent manner (pp. 15-17). The arguments raised may invariantly operate upon multiple eco-/co- associative data; and they are dependently produce symmetric end-goal communication process. More about the Qur'anic parables present the social agents as classified between the good and the evil; the ends also are determined either the blessed-heaven or the cursed-tortures; the argument data are similarly identified through the eco-features proved by the Context Configuration with the analogical scenes of the daily life and the situational dots. Thematic progression is operated upon- in a discursal architecture.

Field of The Qur'anic ST parables

Lexical means	Linguistic features
Syntactic means	Short sentences, phrases, rhetorical questions, passive voice. Sometimes complex structure with embedded clauses
Textual means	Comprehensive statement of cohesive as well as coherent sense. It is the result of the aligned clause constructions, semantic extensions, dialectical associations, and inferential propositions within and across the suras.
Iconic Linkage	Iconic linkage is significantly construed across language strata; the signifier and the signified relations are frequently processed upon across the verses; the simple eco-features, the classification of context and meta-context; the determination over the end-goal communication process; the nature of desire allured and the lure of evil.
Theme dynamics	Thematic dynamicity is reflected through the two discursal thematic-based progression either the zig-zag pattern, the linear pattern or the split-rheme pattern (Paltridge, 2012). They are represented through sequential orders, consequential results, and aligned extensions.

Tenor

Tenor in language practices schematizes the participant relationships, the roles performed, and the social attitudes prevailed (House, 2015, p. 65). The origin text shows a counter-based argument with controversial claims. The participants' roles are obviously determined through the polarity exercised through the propositional situationality (Halliday, 2014). The social roles are classified by the agents' performances where both pragmatic performativity and cognitive paths are rhetorically capsulated so as to construct and to construe a map of advice construal (Langacker, 2008 & Abdul-Raof, 2019). Text pragmatics is actualized through the text illocutionary force determined across the minimum use

of allusion to reach the significant mindset construction, pattern expectation, and perspectives (Abdul-Raof, 2019, pp. 12-13).

Tenor across the Qur'anic ST Parables

Linguistic means	Linguistic features
Lexical means	The morpho-syntactic structures set typical lexical relations. Standard use of Arabic language.
Syntactic means	The structural hierarchy constructs a chain of rank levels repetitive units. Each syntactic unit serves a role in the 'argument' elaboration. The predicate and the arguments are partially or completely repeated across various sentence types. The constituency-based networks highlight the manipulative dramatic scenarios in multi-structural 'rank' patterns.
Social role relationship	The social roles determined in the ST are: -The Almighty as the supreme power; he is usually referred to by his name or pronominal phrases; the inferences may be conducted across verses given his supreme power; -the prophets -The good people -The bad people -The Satan -The doubters
Lexical means	Reference- and inference-based constructions; social deictics are symmetrically employed. Social-distance is constructed thoroughly. Social dimension is construed determining the nature of being as inclusive or not.
Syntactic means	Voice based construction
Textual means	Itifat; radical shifts across verses
Social attitude	The social attitude is built upon the context of information structure and the domain of discourse as a sub/genre. The social attitude elaborates the content of the communication message conveyed. Two controversial attitudes are developed; the good vs. the evil; the skeptic vs. the believers; the believers vs. the disbelievers; the role of the supreme power over life; the burden of proof is conducted through enticement and intimidation; thus, logos and canons are employed so as to build a persuasive ground for all the receivers. Furthermore, a socio-cognitive pattern of interactional sociolinguistics/IS is designed. Moreover, the ethos or the 'ethical part' is reasonably conducted within and across the suras through the covert and the overt

**Mapping 'Advice' Construal across the Qur'anic parables of 'Chapter 30':
A Translation Quality Assessment Study**

	eco-features dialectology. Advice is identified as the main leitmotif that is detailed through chronological chains of argumentative-/negotiative-based meaning making potentialities.
Lexical means	The eco-features of all the environmental Spatio-temporal diectics Address terms employed though vocatives or rhetorical questions
Syntactic means	Syntactic structures determine the meaning-making potentialities through the Tail-Head or the Head-Tail (Abul-Raof, 2001) or split-rheme thematic progression (Paltridge, 2012), and multi-layered dialogical pairs or sequence expansion (Schegloff, 2007, p. 195).

Mode across the Qur'anic ST Parables

Linguistic means	Linguistic features
Medium	Written mode. Sacred words Multi-layered sub-/genres are conducted Parallel worlds; the factive and the imaginary one Phenomenal situationality with expected discursivity.
Syntactic means	Various sentence types with definite constructions, e.g. vocatives, rhetorical, imperatives, interrogative, declarative. Each type possesses its construction.
Phonological means	Metric constructions The intonational contours (the endings of the clause level to produce the segmental prosodic melody) (the segment of words depending on vowels) (morpho-phonological constructions/chains)
Textual means	Multi-functional discourse markers (cohesive ties). Rhetorical redundant expressions and semic iterativity across the two worlds.
Participation	Is obviously constructed and construed. The social agents are well identified and inferred from the multiple situational dots.
Lexical means	Frequent tokens of rhetorical questions, eco-features, thematic-based progression, cohesive devices, address terms, intonational contours, phases of argumentation and end-goal communication are employed.
Syntactic means	The role served by the agents and social dimensions constructed through the sentence constituents. The syntactic hierarchy is represented through the logical coherent features and the cohesive devices employed to relate not only the concepts but also the constituency units.
Textual means	Interactional metadiscourse (Hyland, 2005, pp. 129-130).

Statement of Function

Before indulging in raising the statement of function across the ST and the TTs, there should be a reference to the three meta-functions served by language-based registered use by each translator. The three metafunctions belong to Halliday (2014). These three metafunctions are proved to be accomplished thoroughly since form and sense are kept as much as possible. The form and content keep the principles and parameters across language strata (Radford, 2009, p. 22). Generally speaking, the various practices over the TTs reflect the translators' intention to keep the content, i.e. the deep level and change the form, i.e. the surface structure (Chomsky, 2006). In this study, the three metafunctions are enacted carefully given the unique nature of the ST and the significant rendering of its meanings into the TTs, i.e. the interpersonal, the ideational, and the textual (Halliday, 2014, pp. 30-31). The translators' manipulation of the TTs metafunctions in various registered forms proves their awareness of the metafunctions served by the ST. The more representation of the metafunctions is, the more equivalent the TTs is, i.e. formal corresponding of the ST. For the ideational metafunction, it is stated across the ST and the TTs through listing various hierarchies of behaviours, entities, people, eco-things, and the experiences conducted thoroughly. For the interpersonal metafunction, the nature of relations conducted between people and across speech communities; designing an expected mental image for future/ficative world; and rendering the hereafter lifer experience. For the textual metafunction, a sense of global coherence is conducted across the suras. Furthermore, many patterns of mutashabihat, i.e. symmetric meanings are conducted. Analytically, the patterns of symmetrical syntagmatic and/or paradigmatic structures reflect the realization of the three metafunctions; accordingly, cognitive-based mappings for the human-based behavior (Givon, 2005). In this respect, the metafunctions facilitate the process of construing the construal of 'advice' as experience, a logical requirement, a reasonable need, an interactional construct. Furthermore, the construal of 'advice' is established through infinite surface structures with finite deep structure.

Moreover, the statements provided analyze the ST and the TT_s as well given comprehensive profile of the local and global coherent relations across the sura's layers and the suras' leitmotifs. This would help, to some degree, in elaborating the translation process as well as the preferred stylo of each translator. Intertextuality increases/widens the scope of global coherence since the repetitive intentions of the social roles involved within and across the narratives or the situational scripts are represented

and recontextualized. These repetitions are conducted across the various situations in light of flash-back, flash-forward, prevention, or release of actions; the matter that licenses the temporal-spatial unlimited sphere (Simpson, 2004). Accordingly, the global leitmotif is asserted, discursively recontextualized, and semantically documented. In this sense, translators encounter a sense of challenge to represent the symmetric over-generalization/comprehensivity of situationality. It is not only translators who are affected by the global coherence, it is also the audience who faces a stylistic manipulation of such comprehensives where various linguistic tools are pre-assumed to be employed so as to reach all the audiences, i.e. audience design (Holmes and Nilson, 2017). Moreover, the attempt beyond keeping audience design uncovers the Communication Accommodation Theory/CAT. In an attempt to uncover meaning-making potentialities of both ST and TTs, translation brief is conducted to reflect the ultimate freedom given to the translator to select/prefer meaning-making linguistic tools (Nord, 1997, pp. 42-47). Accordingly, translators -whatever the situational dots- go hand in hand with the sociolinguistic 'audience design' polishing up the texture of messages. The consistency of translated linguistic codes asserts the identifiable language variety, i.e. standardization of the ST and the equivalent TTs. Thus, a pre-assumed symmetry of paradigmatic networks is conducted thoroughly; given the accessibility of the various/multiple syntagmatic constructions where surface meaning-level becomes overt.

With that, intertextuality, the potential contextualized meaning making, operates upon the cognitive intensity. In other words, frequent repetitions across situational dots facilitates/modifies/reduces the force of cognitive intensity on the behalf of the readership. Simple syntactic constructions as surface level with symmetrical deep meanings/levels across or within the verses reduce/s the cognitive load to apprehend the ongoing truth or to realize the truth value beyond utterances (Talmy, 2000 & Langacker & White, 2011). In this sense, some textual layers across the suras establish a semantic extension, e.g. (82: 1-4 & 81: 1-8 & 84: 1-4 & 91: 1-7). Intertextuality, discursive textual behavior, is manipulated in ST in light of the sound system. Metre representation and recontextualization are represented in the ST tagged NPs or VPs, the following examples present the final accentuation of the NPs within the same sura, i.e. intertextual accentuation, e.g. (79: 1-5). The more accentuated features are, the more peculiar and the unique is the text's message or the intertextual relations (intertextual accentuation). Moreover, some

intratextual accentuation features are represented across the suras, e.g. (88: 7-15 & 80: 11-22).

Furthermore, the textual global coherence realized through the language levels raises a higher level of intertextuality that is 'intertextual proximity'. Proximity here refers to language strata correlations and interrelations across the verses and within the one verse. In other words, proximity is conducted depending on the meaning-making potentialities claimed or stated across the semantic/syntactic/pragmatic/morpho-phonological levels. Besides the realization of sign-based interpretations resolved vividly across the Qur'anic discourse. Intertextual proximity calls upon the claim raised by Chomsky concerning language use, i.e. parameters and principles (2006). The matter that resides in the language facilitated Faculty to be acquires. In other words, the ST Discourse depicts such a proximal nature that helps NN_s experience the language given their own acculturated societies, adapted conceptualizations and schematized beliefs.

The TT Profile Statement

Keeping the 'register' of the TTs, the overall TT representations of the Qur'anic parables meets a significant intercultural pragmatics dialectology, i.e. the Socio-Cognitive Approach/SCA (Kecskes, 2014, pp. 42-43). The TTS' the integration of the simple, i.e. individualistic" intention-based cognitive-philosophical line and the complex, i.e. context-based socio-cultural–interactional line is conducted through the skopos of translation (pp. 6-7). Obviously, the TTs represent the propositions adequately. The symmetric collective interactional meaning is unlocked explicitly and/or implicitly (Thomas, 1995). Alternatively, the Vgs TT representations construct clause aligned patterns, semantic extensions/mutashabihat, and iconic-based references/inferences. These representations construct and construe the context of prior situations and let expectations for newly fresh scripts be accessible (Kecskes, 2014, p. 7).

On field of The Qur'anic TTs parables

Framed by texture and discorsal thematization, the TTs display an overt global coherence as well as local one within and across the parables. Coherence, logical relations between textual layers, is proved by the illocutionary forces operated upon the various situational dots. The illocutionary forces result in multiple actions with more 'Truth Value' functions. Truth value is determined by the eco-/co- paths created thoroughly in the TTs. Accordingly and compatibly, the ST as well as the

**Mapping 'Advice' Construal across the Qur'anic parables of 'Chapter 30':
A Translation Quality Assessment Study**

TTs presents the 'Truth value'. The equivalence gained from the TTs reflects the highly enacted discursive-pragmatics (Zienkowski, 2011).

Alongside translation skopos, a semiotic matrix is constructed through the syntagmatic and paradigmatic chains. The semiotic matrix operates upon four-based cognitive progression paths, i.e. the symbolic logic seen through; the meaning potentiality, the meaning growth, the joint construction, energy-based activity meaning gained from the grammar in context (Agler, 2013, p. 1). Symbolic logic operates upon both deductive and abductive arguments constructed in different syntagmatic networks. The arguments are conducted through the claim, standpoints, refutations, data, and conclusions (Toulmin, 2003). Across the following examples, symmetric proposition is prototypically constructed with multiple information units, e.g.

The TT	ST
40. And for such as had entertained the fear of standing before their Lord's [tribunal] and had restrained [their] soul from lower desires, 41. Their abode will be the Garden (Ali, 79: 40-41)	وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ فَبِئْسَ الْجَنَّةَ هِيَ الْمَأْوَىٰ (79) (41-40)
7. Those who have faith and do righteous deeds,- they are the best of creatures. 8. Their reward is with Allah: Gardens of Eternity, beneath which rivers flow; they will dwell therein for ever; Allah well pleased with them, and they with Him: all this for such as fear their Lord and Cherisher (Ali, 98: 7-8)	إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ (98: 6)
6. Except such as believe and do righteous deeds: For they shall have a reward unfailing (Ali, 95: 6).	إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ (95: 6)

Within each argument, more data are provided, many actions are performed, and symmetric endings/conclusions are expected and conducted as well. Declaratives and representatives are employed frequently throughout this script-based scene.

Tenor on the Qur'anic TT Parables

Rhetorically and textually oriented, the TT proposition is rendered through various rank hierarchies since the different grammatical patterns are structurally constructed and functionally conveyed, i.e. the organization of meaning in grammar (Halliday, 2014, p. 22).

To start with, topic continuity, pattern-ship, the conventional typologies, and typical genreic moves elaborate meaning relations across and within the verses. A macro-frame of the Qur'anic discourse is construed and becomes accessible through the conventional typologies and the discourse thematization threads that offer value appraisal of the life journey, the social agents, and the stylized leitmotif Qur'anic parables (Abdul-Raof, 2019).

Across the TTs, a hierarchy of events and situational dots is represented through various sentence types, e.g. imperatives as in (Behold! they sat over against the [fire], (Ali, 1987, 85: 6) and in another situational dot as a declarative experienced in "Hell is as a place of ambush (Ali, 1987, 78: 21). Rhetorical questions, e.g. (Have We not made the earth as a wide expanse (Ali, 1987, 78: 6) and it is also rendered in another situational dot as (And the earth, moreover, hath He extended [to a wide expanse] (Ali, 1987, 79: 30). And assertives, e.g. (Verily the Day of Sorting out is a thing appointed, (Ali, 1987, 78: 17) and it is rendered as (A Day when [all] mankind will stand before the Lord of the Worlds? (Ali, 1987, 83: 6).

The repeated event/s context constitutes a novella given the social roles involved, e.g. dis/believers, The Prophet and his people, value-based appraisals conducted through the adverbial phrases/AdvP_s, and the setting is determined either across the factual and fictive worlds. The transparency is conducted through the eco- features with its eco-cognition determining the mindset; the novella world is cognitively constructed and realized across the two worlds operating upon the cognitive paths (Langacker, 2008). As yet, each sura contains its main leitmotif that is discursively progressed across the rhematic commentaries. These elaborate the cohesive-based sense where the global, i.e. upper level or the local coherence, i.e. situational circuit is realized (Halliday & Hasan, 1989). The correlations established through the two worlds are asserted, actualized, and cognitively accommodated (Langacker, 2000, pp. 381-382). The parallel situational dots are grouped under clusivity-based pragma-grammar dialectology, e.g. the argument-based dis/believers interactive profiles. Grammatically, the system of person, tense, circumstances, and the predicate operator are represented so as labeling the situations (House, 2015, p. 23). In this sense, three basic functions are enacted across; firstly, the extra-reality relations conducted through the factuality of events where eco-representational world is visualized through image-based cognitive paths evoked through the situations, i.e.

ception (Talmy, 2000 & Langacker, 2008). Secondly, an emotional-expressive function represented through the pragma-appraisal pattern of expressing positive/negative attitudinal and/or behavioral positions of the social agents (White, 2011). Thirdly, the conative function focuses on the readership (House, 2015, pp. 23-24). The three functions operate upon the canons of persuasion, i.e. logos, pathos, and ethos appeals; they are assumed to be conducted across dialectical communicative activity then discursively transferred across speech communities or across textual layers in registered discursual domains (Biber and Conrad, 2009).

Mode on the Quranic TT parables

Thematically, the interpersonal circuit of interaction is stylistically displayed differently. The hierarchical organization of grammar in meaning displays the prototypical pattern of enticement and intimidation across top down movements, i.e. broader call for the value truth or bottom up movements, i.e. situational dots in daily life performed by social agents. These two movements are discursively comprehended explicitly or implicitly due to: the actions performed in words, the epithetical world, the extended semantic chains, the morpho-phonological extensions and the grammar of cognitive clusivity. All construct and construe a narrative storytelling. The grouped narratives actualize the actions in a true dynamic processing or design a propositional dynamicity resulted from the semantic extensions (Saeed, 2009 & Langacker, 2008).

Alongside, transitivity across semantic expansion of process types across pairs of processes created by Him Almighty across the worlds, i.e. the life now and the hereafter, the believers and disbelievers, the paradise and the 'Hell', the Satan and the preachers, and good vs. bad deeds. Arguably, the thread of thoughts evokes minimal concepts in domains of experience, e.g. vision, action, space, contrast, boundary, inclusion, proximity, separation, contact, continuity multiplicity, and point vs. extension. Furthermore, label conceptual archetype is constructed, e.g. eco-/co-entities, objects in action, the human body, the human face, the whole and its parts (Langacker, 2008, pp. 43-44). With that, the gradable substrates of relational schemas, i.e. the main and the triggered qualify the cognitive domain of the sketchy situational dots constituting the levels of conceptual organization and the substrates, i.e. i.e. Idealized Cognitive Models/ICM (pp. 45-46). The substrates may refer to noncore frame roles; peripheral and/or extra-thematic elements (Osswald and van Valin, 2014, p. 128), e.g.

The TT	The ST
25. <i>For that We pour forth water in abundance,</i> 26. <i>And We split the earth in fragments,</i> 27. <i>And produce therein corn,</i> 28. <i>And Grapes and nutritious plants,</i> 29. <i>And Olives and Dates,</i> 30. <i>And enclosed Gardens, dense with lofty trees,</i> 31. <i>And fruits and fodder,-</i> 32. <i>For use and convenience to you and your cattle.</i> (Ali, 1987, 80: 25-32).	25. أَنَا صَبَبْنَا الْمَاءَ صَبًّا 26. ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا 27. فَأَنْبَتْنَا فِيهَا حَبًّا 28. وَعِنَبًا وَقَضْبًا 29. وَزَيْتُونًا وَنَخْلًا 30. وَحَدَائِقَ غُلْبًا 31. وَفَاكِهَةً وَأَبًّا 32. مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ (عبس، 25-32)

Moving across worlds require a discursive performance of contextual parallels that suite the implicit intention to approximate others in a limitless sense; those are being narrated about or assumed to encounter symmetric situational dots (Bhatia, 2014). Approximation, from a genreic aspect, refers to the need to approach the intrinsic value stems and resides in things and/or persons (Alba-Juez and Thompson, 2014, pp. 3-4). Being narrated, the potentialities viewpoints of societal incidents construct the fabula, is a chronological events caused or experienced by actors, i.e. agents as performers of actions (McIntyre, 2006, pp. 21-22). The sense and the force of narratology is reasonably evaluated by the 'dialectology' of each speech community (Yule, 2017). The nature of multiple narratology styles suits the variety of readership, i.e. stylistic dialectology requiring less cognitive efforts to be apprehended. Mirroring the self or the others in fictive or factive life presents a symphony of daily life (Black, 2006, pp. 54-55).

The Statement of Quality

Concerning the comparison statement of the English and the Arabic text, the approximation of the two systems is stylistically evaluated through the eloquence of the ST rhetorical aspects in the original standard language. It appears through the plain eloquent semantic chains and unambiguous lexical items (Abul-Roaf, 2006, p. 76). Generally speaking, the eloquence of the situation is determined across the whole situational dots where it starts at the smallest level of the word moving to the whole proposition where multiple items are conducted, e.g. communicators (sender/s and receivers), the linguistic devices and their pragmatic functions (p. 77). Across the Qur'anic verses, there is a somehow degree of a semantic symmetry and syntactic asymmetrical constructions, i.e. grammar of meaning. The semantic symmetries require a stylistic phonetic analysis or a reference to the function served by each constructive morpheme, i.e. the syllabic segment construction that establish or construct and construe the rhetorical metrics evolved across

**Mapping 'Advice' Construal across the Qur'anic parables of 'Chapter 30':
A Translation Quality Assessment Study**

the verses of the suras. It is assumed, as result of the rhetorical reading of the ST Qur'anic discourse, that it achieved the phonetic smoothness that conducts an easiness of pronunciation (p. 76). Given the notion of global coherence (Halliday and Hasan, 1989), eloquence is achieved through a definite order of discourse (Abul-Roaf, 2006). Discourse structure is elaborated in terms of a discursive circuit of language levels; accordingly there must be a free-form of stylistic incongruity, i.e. phonetic, syntactic, semantic, and pragmatic. The table below presents some of the TTs various textual representations.

TT ₄	TT ₃ (Sayed Ahmed)	TT ₂ (Pickthall)	TT ₁ (Ali)	ST
As for him who deems himself beyond need	About the one who considers	As for him who thinks himself independent	As to one who regards Himself as self-sufficient	استغنى (5 :80) Past form
came to thee striving earnestly	who came to you with effort and sincerity,	comes to you with earnest purpose	thee striving earnestly	يسعى (8 :80) Present form
and when pregnant camels are	the she camels, ten months with young	the camels big with young	ten months with young,	العشائر Noun phrase
are coupled,	are sorted out, (Put together, righteous with righteous and unrighteous with unrighteous)	are reunited	are sorted out, [being joined, like with like]	رُوجِبَتْ (7-81) Passive voice
what it has made ready	What it has brought (forward for this Day).	What it has made ready.	has put forward	أخضرت (14-81) Passive voice
Your companion is not possessed	And your comrade is not mad.	And your comrade is not mad.	And [O people!] your companion is not one possessed;	وَمَا صَاحِبُكُمْ بِمَجْنُونٍ (22-81) Negative sentence type
that Day	But on this Day	This Day	But on this Day	فَالْيَوْمَ (34 :83) The discourse marker /Faa/
O mankind!	O you man	You verily, O man	O thou man!	يَا أَيُّهَا الْإِنْسَانُ (84:6) Vocative
So I swear by the twilight	So, I swear by the deep (red) glow of sunset;	Oh, I swear by the afterglow of sunset	Nay, nay! for his Lord was [ever] watchful of him!	فلا أقسم بالشفق (84:15) Swearing

The analysis of original and translations reveals language meta-functions, i.e. field, tenor, and mode. The most striking linguistic features of textuality are influentially experienced. Intertextuality, as well, is preserved across the verses given the context of situation and the context of social agents. Keeping the functions performed through the interpersonal relations, explicature, and implicature of language dialectology keep the cognitive paths and their intended effect upon the external readership. In this sense, the translators' artistic craft appears through portraying the original situational dots with detailed scenes. It is notable, genreic integrity is witnessed depicting the interactional communication tasks. The TTs depict a symmetric content-based interpretation of the Qur'anic word, i.e. English exegesis for some terms in square parentheses. Sometimes, punctuation marks are employed in TTs although they are not experienced in ST. On this base, the TTs meet the discourse comprehension. As yet, the socio-cognitive communicative effect is realized while unlocking the TTs. The analyzed TTs display an overt translation with mutual discourse contextualization.

Above all, conducting the relations of pragma-grammatical situationality guarantees the cognitive stylistics represented and re-contextualized across the TTs. Cognitively based, stylistic features operated upon the schematized concepts and the metaphorical scenes are adequately transferred (Semino, 2002, pp. 95-96). The translators' interpretation serves the role of constructing a worldview for mind style. The variety of the registered the world views' disciplines suit the multiplicity of mind styles calling for less cognitive effort to apprehend the Qur'anic interpretations across different texts. Accordingly, a typology of encyclopedic knowledge is conducted thoroughly. On the part of the translators and readers, a kind of epistemic knowledge is established leading to a societal awareness of religious creed and automatically conceptualize the pattern of language, thought, and cognition employed to reach a desire-like end.

Due to the TQA, the analysis of the origin and the TTs depends on the norm-governed and the cultural significance, i.e. text to discourse-oriented approach (House, 2015, p. 12). In light of the norm governed, some about the receivers or the audience design are regarded (Holmes and Nilson, 2017). Consequently, Catford's translation shifts are represented so as to construct the TTs symmetric content (1965). The above examples show category shifts. They are divided into rank-bound and unbounded. Rank-bounded shows moving up and down the rank or

the sentence level; the type of shifts that is embodied so as to conduct syntagmatic paradigms. The number, tense, and aspect are not formally transferred into to the TT. Due to the convergences across the ST and TT coding systems, translation equivalence of one unit is realized at another language level, i.e. rank hierarchies (Hatim & Munday, 2004). Such shifts result from the ST lexico-grammatical prosodic morphemes (Watson, 2002); the ST unit starts from the stem that is the bare unit before any affixes; the nature of morphological inflectional processes in TT is completely different from the ST derivational or inflectional processes. Generally speaking, the symmetrical correspondence across the TTs reflects the translation Universals (Hatim & Munday, 2004).

Findings of the Study

Pragmatically oriented, the Qur'anic ST represents the maximum inimitability realized textually and conducted dialectically (Abdul-Raof, 2019, pp. 12-13). The fabulous fabric of the Qur'anic texture requires consistent content as well as form analysis where fresh explorations of its macro-frame and detailed constituent-based description elaborate the 'argument' awareness. Moreover, the translatability of the Qur'anic meanings may fall under multi-faceted registered use; this dresses the ST deep structure a multi-manipulative TT surface structures. The ST as well as the TT_s profile uncovers/unlocks: the eco-semiotic construal, the schematized experiences, the parallel thematized worlds across propositional relational dots, the Qura'nic Leitmotif stability across the ST and the TT_s, the syntagmatic and paradigmatic patternized networks, the translatability of the Qur'anic "symbolic logic", the source of information pattern as minimal concepts -across the parables- designs clusters of entailments in a chain of:

Argument → **desires** → **fears** → **calls** → **prayers** → **open end (Supreme power)**.

Given that the information structure differs across the verses since the information Focus retrieved and converted into an old information chain. Thus, a global coherence is conducted thoroughly.

Generally speaking, multi-propositional discourse production and comprehension is realized on the behalf of the translators' craft of constructing symmetric patterns or paths. Analytically, the homogenous intertextual pattern, across the origin and the TTs, goes beyond the Enticement (prayers-praise to Allah/desires) and intimidation (fears/warnings/threatening) across the Qur'anic parables. This pattern affects the receivers' perception of things, figures, images, and/or events

(Danesi, 2004, p. 28); it is a map of both cognitive and a functional path for various communities (Saeed, 2009, p. 231). This map simplifies the perplexing integration of cognition seen through receiving, perceiving, realizing, and following for consequential future acts in parallel worlds. And the functionality received from this map is proved while performing an action or following an itemized situational dot. The map - scattered/distributed across/within suras- constructs and construes the primitivity of meaning potentialities. The matter that grows rapidly and significantly across cultures; thus an inter-cultural and/or intra-cultural paradigm develops language use spontaneously within the speech community and across speech communities as well when translating or interpreting the content-based message (Halliday, 1978).

The eco-cognitive pattern establishes a thread of advice statement. Across the Qur'anic parables, it has limitless interpretations since the seldom content word serves the iconicity of meanings (Danesi, 2004). The advice meaning potentialities are designed as being re-seen/heard/acted/performed through a word or an eco-/co-path in the factive or fictive world (p. 27). The iconicity of meaning is affected also by the context of situation, culture, and social agents; these factors that are processed upon by the unique Qur'anic feature 'Iltifat'. Iltifat as rhetorical decoration device- with its function- is rendered in various lexico-grammatical constructions (Abdul-Raof, 2010, p. 200). The various constructions conventionalize the translation universals.

Along with the translation universals, the eloquence of the ST is attempted to be transferred as well. The translators aim at conducting the ST content and style (Hatim & Munday, 2004). The content is highly transferred across the TTs since the three basic meaning making potentialities are conducted, field, tenor, and mode (Halliday, 2014). They construct the three actual interrelations within and across texts, i.e. the need to envisage meaning is completely inter/textualized. The chains of semantic expansion, the syntactic structure networks, the lexico-grammatical matrices are prototypically transferred.

Furthermore, the style differs across the four translations. Manipulation over the translatability of the 'Qur'anic word' is practically achieved while representing language as 'behavior' and as 'knowledge (Halliday, 1978, pp. 12-13). With respect, two perspectives-according to Halliday- are evoked. The first proves the inter-organism attitude concerning the interpersonal function of language represented and firmly conceptualized through the Qu'anic parables, i.e. language tenor. The

second paves the way to a knowledge capsule, i.e. intra-organism attitude. Intra-organism attitude investigates the social man and language use (p. 12). Respectively, intra-organism unifies the man's behavior and draws the way for better performance within and across the parables.

Performance/performativity shapes the function of language use. In other words, the functional approach of language use is highly experienced through 'the ST Qur'anic parables' and discursively textualized in the 'TTs' through these functions: instrumental, regulatory, interactional, personal, heuristic, imaginative, and informative (pp. 19-20). These functions serve the internal as well as the external make-up design of language system. Accordingly, equivalence /formal transference as well as translatability is functionally realized constructing and construing the 'Skopos' theory/perspective (House, 2015). The previously mentioned functions are translatable in light of the translators' followed strategies (Hatim & Munday, 2004).

The inter-/intra-organism functions reflect the leitmotif progression through fixed textual standards (Hatim & Munday, 2004). The elaboration of the leitmotif across and within the suras is seen through the frequency of symmetrical syntagmatic and paradigmatic constructions, i.e. mutashabihat at different rank levels, e.g. of the word, the phrase, or the sentence or even at the textual layers where the function is conducted symmetrically across the verses or with the whole chapter. Moreover, some textual layers refer to partial 'mutashabihat' representation through eco-/co-expected meaning of the surrounding environment (Stibbe, 2015). Furthermore, the cognitive 'mutashabihat' is unlocked through the social agents' fixed mindset that is conducted through fixed standpoints, claims, negotiative meanings, extended sub-claims, or endings. Cognitive 'mutashabihat' draw the thread of thoughts in an expected style of thematic role frame (Saeed, 2009, p. 174). It is envisaged through definite characteristic-types of required social agents that perform definite actions. Furthermore, a cognitive-based path is construed through the itemized Qur'anic parables' information chunks.

Generally speaking, isotopy accounts are conducted through the TTs. Isotopy here refers to the semantic disclousers (Eco, 1984). Analytically, semantic disclousers are enacted through the discursive structures of the aligned clauses that render the same meaning with little bit changes over the interpretations of the 'suras'. Given the nature of the Qur'anic word and sacredness rendered within and across the suras, isotopy interprets the 'semic iterativity' of the aligned worlds (p. 190). The isotopy circuit is designed in terms of 'syntagmatic chain' of the Vgs, aligned clauses,

phrases, and words. In this regard, *Figurae*, the first content, is represented through: syntactical isotopies, semantic isotopies, actorial isotopies, partial isotopies, and global isotopies (p. 190); partial isotopies are the micro fragments that implicitly serve a role across the global isotopies, i.e. the global coherent texture of the Qur'anic parables serving one just leitmotif. Such isotopies pave the way for constructing the discursive structures. Furthermore, the interior architecture and furnishing license the discursive isotopies between the syntagmatic and paradigmatic networks, i.e. translated texts (p. 195). In this sense, registered translated texts represent various matrices of the morphological derivations, syntactic structures, semantic extensions, pragmatic discursivity, and discourse mapping. Furthermore, the TTs present an attempt towards the context and the meta-context of the actorial isotopies since the agents are assumed to present a partial not a gestalt cognitive image of the ongoing life processes. The 'semic iterativity' of the aligned worlds reduces the cognitive load operated upon the mental context or the meta-context affecting the mental models.

As yet, semantic primitives, the key words for the sudden shifts from verses to others or for thematic determination fall under the culturativity of language use (Wierzbicka, 1996). Semantic primes facilitate the textuality realization of the TTs. Accordingly, the proximity in language levels goes hand in hand to the stylo semantic primes determines the situation types depending on the verbs employed and the actions realized. Situation types are classified into States, Events, and Actions (Jackson, 1990, p. 8). Each situational type is determined by the nature of the selected 'Verb groups/Vgs' and the agents responsible for stating, performing or reporting an action, i.e. proposition (Saeed, 2009, pp. 13-14). Propositions based on valid deductions given the true rules relevant to the information structure of the verbs and the arguments (p. 14). The nature of genreic functions is realized from the Vgs classifications, e.g. describing, exposing, stating, reporting, and narrating among other genreic functions. Some of the Vgs belong to rendering the quality of the agents, intellectual, emotional, attitudinal, perceptual, or bodily sensitive statements. Moreover, translation equivalence assessment is to be conducted through the ST Vgs transfer to TTs; the degree of equivalence displays the syntagmatic as well as the paradigmatic adequacy (Catford, 1965). Moreover, the inadequacy of the meaning equivalence results in meaning or propositional adaption and lexico-grammatical shifts, e.g. level and category (p. 73). In this sense, the nature of situational types is affected by the level and the category shifts. Furthermore, the sense of being an event or an action is accordingly affected. According to Jackson,

events are determined as goings on and actions are determined by human agent (1990, pp. 12-13). Propositional transfer reflects more than a translation shift-based type, it depicts the thematic progression through text act, topic-centered, and hierarchical text structure (House, 2015, p. 17). As yet, the situational types depict the four types of motion events posited in the main verb, e.g. figure, ground, path, and manner (Croft, Barthdal, Hollmann, Sotirova, and Taoka, 2010, p. 202).

Problems of adequacy are seen through the translatability of the proposition, the situation types and its situational dots, and the conveyed ST patterns of texture. Moreover, translatability is determined by the genreic functions served along the TTs as well as the ST. genreic functions are depicted through the nature of argument-based claim progression, e.g. narrative or a hierarchical of series of sub-claims. Furthermore, translatability shows the accessible proposition where its content can be transferred given its multi-levels transference and into multi-scripted statements (Baker, 2018). The operations conducted upon the textual layers render a logic-based reasoning of using this definite technique in elaborating the iconicity of the signifier and/or the signified across no upper limits of signs, i.e. semiosphere (Danesi, 2004, p. 39). Discourse translatability proves the claim of 'motivated signs' (p. 9). Furthermore, semiosphere representation stresses the fact of sign-based texture. That is to say, almost all textual layers are operated upon through the sign system and the accessible propositional interpretations employed across the TTs. The translatability of the co-/eco world sketch recalls the limitless /indefinite social semiotic experience (Baker, 2018, p. 281). The frequently employed signs and their translatability deploy the semiotic construal, i.e. being accessed with no upper limits in the syntagmatic and paradigmatic networks. Thus, there will be symmetrical experience given the semiotic construal and its unlimited accessible interpretations.

References

- Abdul-Raof, H. (2006). *Arabic Rhetoric: A Pragmatic Analysis*. Routledge: London and New York.
- (2010). *Schools of Qur'anic Exegesis: Genesis and Development*. Routledge: Taylor & Francis Group. London and New York. Hussein Abdul-Raof.
- (2019). *Text Linguistics of Qur'anic Discourse: An Analysis*. Routledge: Taylor & Francis Group. London and New York. Hussein Abdul-Raof.
- Agler, D. (2013). *Symbolic Logic: Syntax, Semantics, and Proof*. Rowman & Littlefield Publishers, Inc. Lanham Boulder New York Toronto Plymouth, UK
- Ahamed, S. (2005). *English Translation of the Meaning of The Quran*. Book of Sign Foundation . Cedar Graphics, Inc.
- Alba-Juez, L. and Thompson, G. (2014). *Evaluation in Context*. John Benjamins Publishing Company. Amsterdam / Philadelphia
- Ali, Y. (1987). *The Holy Qur'an. English Translation of The Meanings*. The King Fahd Holy Quran Printing Complex.
- Austin, J. (1962). *How To Do Things With Words*. Oxford University Press.
- Baker, M. (2018). *In other words. A Course book on Translation*. 3rd ed. Routledge: Taylor & Francis Group. London: New York
- Barron, A. (2012). *Public Information Messages. A Contrastive Genre Analysis of State-Citizen Communication*. John Benjamin Publishing Company.
- Barsalou, L. (2003). *Situated Simulations in the human Conceptual System*. In H. Moss and J. Hampton (ed.), *Conceptual Representation*. Psychology Press.
- Bartman, M. (1999). *Intentions, Plans, and Practical Reason*. CSLI Publications.
- Bhatia, V. (2014). *Worlds of Written Discourse: A Genre Based View*. Bloomsbury. Vijay Bhatia
- Biber, D. and Conrad, S. (2009). *Register, Genre, and Style*. Cambridge University Press. Douglas Biber and Susan Conrad
- Billig, M. (2007). *The Dialogic Unconscious: Psychoanalysis, Discursive Psychology and The Nature of Repression*. In T. van Dijk (ed.), *Discourse Studies*, Vol. 1. Sage Publications Ltd.
- Black, E. (2006). *Pragmatic Stylistics*. Edinburgh University Press Ltd.
- Bratman, M. (2014). *Rational and Social Agency: Reflections and Replies*. In M. Vargas and G. Yaffe (Eds.), *Rational and Social Agency; The Philosophy of Michael Bratman*. Oxford University Press.
- Browse, S. (2014). *Cognitive Rhetoric: The Cognitive Poetics of Political Discourse*. John Benjamins Publishing Company.
- Browse, S. (2018). *Cognitive Rhetoric: The Cognitive Poetics of Political Discourse*. John Benjamins Publishing.
- Catford, J. (1965). *A Linguistic Theory of Translation*. Oxford University Press.

**Mapping 'Advice' Construal across the Qur'anic parables of 'Chapter 30':
A Translation Quality Assessment Study**

- Chomsky, N. (2006). *Language and Mind*. 3rd ed. Cambridge University Press: Noam Chomsky.
- Coupland, N. (2007). *Style: Language Variation and Identity*. Cambridge University Press.
- Croft, W., Barthdal, J., Hollmann, W., Sotirova, V., and Taoka, Ch. (2010). Revising Talmy's typological classification of complex event constructions. In H. Boas (Ed.), *Contrastive Studies in Construction Grammar*. John Benjamins Publishing Company Amsterdam / Philadelphia: John Benjamins B.V.
- Cruse, D. (1986). *Lexical Semantics*. Cambridge University Press.
- Danesi, M. (2004). *Messages, Signs, and Meanings. A Basic Textbook in Semiotics and Communication*. 3rd ed. Vol. 1 in the series Studies in Linguistic and Cultural Anthropology. Canadian Scholars' Press Inc.
- Eco, U. (1984). *Semiotics and the Philosophy of Language*. MACMILLIAN: Umberto Eco.
- Fawcett, P. (1997). *Translation and Language: Linguistic Theories Explained*. Manchester, UK & Northampton, MA. Peter Fawcett.
- Gamerschlag, Th., Gerland, D., Osswald, R., and Petersen, W. (2014). *Frames and Concept Types: Applications in Language and Philosophy*. Springer International Publishing Switzerland.
- Geeraerts, D. (2010). *Theories of Lexical Semantics*. Oxford University Press.
- Givon, T. (2005). *Context as Other Minds: The Pragmatics of Sociality, Cognition, and Communication*. John Benjamins Publishing Company Amsterdam/Philadelphia: T. Givón
- Goldstein, E. (2011). *Cognitive Psychology: Connected Mind, Research, and Everyday Experience*, 3rd ed., Wadsworth Cengage Learning.
- Halliday, M. (1978). *Language as social semiotic. The social interpretation of language and meaning*. Edward Arnold: M.A.K Halliday.
- Halliday, M. (2014). *Halliday's Introduction to Functional Grammar*. 4th ed. Routledge: Taylor and Francis Group. London and New York.
- Halliday, M & Hasan, R. (1989). *Language, Context, and Text: aspects of language in a social-semiotic perspective*. Oxford University Press. Deakin University.
- , (1976). *Cohesion in English*. Longman. Longman Group Ltd
- Hatim, B and Munday, J. (2004). *Translation: An Advanced Resource Book*. Routledge Taylor and Francis Group.
- Holmes, J. and Wilson, N. (2017). *An Introduction to Sociolinguistics*. 5th ed. Routledge: Taylor and Francis Group. London and New York. Janet Holmes and Nick Wilson
- House, J. (2015). *Translation Quality Assessment: Past and present*. Routledge: Taylor & Francis Group. London: New York.

- Jackson, H. (1990). *Grammar and Meaning: A Semantic Approach to English Grammar*. Routledge: Taylor and Francis Group. London and New York.
- Jefferson, G. and Schenkein, J. (1978). Some Sequential Negotiations in Conversations in expanded and Expanded Versions of Projected Action Sequences. In J. Schenkein (ed.), *Studies in the Organization of Conversational Interaction*. Academic Press.
- Kecskes, I. (2014). *Intercultural Pragmatics*. Oxford University Press.
- Lambrecht, K. (1994). *Information Structure and Sentence Form: Topic, Focus, and the Mental representations of Discourse Referents*. Cambridge University Press.
- Langacker, R. (2008). *Cognitive Grammar: A Basic Introduction*. Oxford University Press.
- Lee, D. (2001). *Cognitive Linguistics: An Introduction*. Oxford University Press.
- Leech, G. (1983). *Principles of Pragmatics*. Longman: London and New York.
- Lieber, R. (2004). *Morphology and Lexical Semantics*. Cambridge University Press.
- McIntyre, D. (2006). *Point of View in Plays: A cognitive stylistic approach to viewpoint in drama and other text-types*. John Benjamins Publishing Company Amsterdam/Philadelphia. John Benjamins B.V
- Mey, J. (2001). *Pragmatics: An Introduction*. 2nd ed. Blackwell Publishing. Jacob L. Mey.
- Millgram, E. (2014). Segmented Agency. In M. Vargas and G. Yaffe (Eds.), *Rational and Social Agency; The Philosophy of Michael Bratman*. Oxford University Press.
- Nasr, S. (2015). *The Study Qur'an: A New Translation and Commentary*. HarperOne.
- Nord, Ch. (1997). Defining Translation Functions. The Translation Brief as a Guideline for the Trainee translator. Retrieved from <https://periodicos.ufsc.br/index.php/desterro/article/view/9208/9484>
- Osswald, R. and van Valin, R. (2014). FrameNet, Frame Structure, and The Syntax-Semantics Interface. In T. Gamerschlag, D. Gerland, R. Osswald and W. Petersen, *Frames and Concept Types: Applications in Language and Philosophy*. Springer.
- Pickthall, M. (2005). *The Qur'an Translated*. International Committee for the Support of the Final Prophet. Retrieved from <http://www.icsfp.com>
- Radford, A. (2009). *Analysing English Sentences: A Minimalist Approach*. Cambridge University Press: Andrew Radford.
- Roberts, C. (2006). Context in Dynamic Interpretation. In L. R. Horn and G. Ward (eds.), *The Handbook of Pragmatics*. Blackwell Publishing Ltd.
- Saeed, J. (2009). *Semantics*. Wiley-Blackwell.

**Mapping 'Advice' Construal across the Qur'anic parables of 'Chapter 30':
A Translation Quality Assessment Study**

- Schenkein, J. (1978). Sketch of an Analytic Mentality for The Study of Conversational Interaction. In J. Schenkein (ed.), *Studies in the Organization of Conversational Interaction*. Academic Press.
- Schulzek, D. (2014). A Frame Approach to Metonymical Processes in Some Common Types of German Word Formation. In T. Gamerschlag, D. Gerland, R. Osswald and W. Petersen, *Frames and Concept Types: Applications in Language and Philosophy*. Springer.
- Searle, J. (1979). *Expression and Meaning. Studies in the Theory of Speech Acts*. Cambridge University Press.
- Semino, E. (2002). A cognitive stylistic approach to mind style in narrative fiction. In E. Semino and J. Culpeper (eds.), *Cognitive Stylistics: Language and Cognition in Text Analysis*. John Benjamins Publishing Company. Amsterdam/Philadelphia. John Benjamins B.V
- Setiya, K. (2014). Intentions Plans and Ethical Rationalism. In M. Vargas and G. Yaffe (Eds.), *Rational and Social Agency; The Philosophy of Michael Bratman*. Oxford University Press.
- Simpson, P. (2004). *Stylistics: A Resource Book for Students*. Routledge Taylor and Francis Group. London and NewYork. Paul Simpson.
- Stibbe, A. (2015). *Ecolinguistics: Language, Ecology, and The Stories We Live By*. Routledge: Taylor and Francis Group. London and NewYork. Arran Stibbe.
- Swales, J. (1990). *Genre Analysis: English in Academic and Research Settings*. Cambridge University Press.
- Talmy, L. (2000). *Toward A Cognitive Semantics: Concept Structuring System*, Vol. 1. Massachusetts Institute of Technology.
- (2000). *Toward A Cognitive Semantics: Typology and Process in Concept Structuring*, Vol. 2. Massachusetts Institute of Technology.
- Tatton, H. (2008). Could You, Perhaps, Pretty Please?": Request Directness in Cross-Cultural Speech Act Realization. *Working Papers in TESOL & Applied Linguistics*, 2008, Vol. 8, No. 2 *The Forum*.
- Thomas, J. (1995). *Meaning in Interaction*. Routledge: Taylor & Francis Group. London and NewYork. Taylor & Francis.
- Thornbury, S. (2005). *Beyond the Sentence: Introducing discourse analysis*. Macmillan: Scott Thornbury.
- Toulmin, S. (2003). *The Uses of Argument: updated Edition*. Cambridge University Press. Stephen E. Toulmin.
- Van Eemeren, F. (2018). *Argumentation Theory: A Pragma-dialectical Perspective*. Springer.
- Vine, B. (2010). Interpersonal issues in the workplace. In W. Bublitz, A. H. Jucker, and K. P. Schneider (eds.), *Interpersonal Pragmatics*. De Gruyter Mouton. Walter de Gruyter GmbH & Co. KG, Berlin/New York

- Walton, D. (2007). *Media Argumentation. Dialectic, Persuasion, and Rhetoric*. Cambridge University Press.
- Watson, J. (2002). *The Phonology and Morphology of Arabic*. Oxford University Press.
- White, P. (2011). Appraisal. In J. Zienkowski, J. Östman, and J. Verschueren (eds.), *Discursive Pragmatics*. John Benjamins Publishing Company Amsterdam / Philadelphia. John Benjamins B.V.
- Wierzbicka, A. (1996). *Semantics: Primes and Universals*. Oxford & New York. Oxford University Press.
- Wilson, D. and Sperber, D. (2012). *Meaning and Relevance*. Cambridge University Press: Deirdre Wilson and Dan Sperber.
- Yule, G (2017). *The Study of Language*. 7th ed. Cambridge University Press
- Zienkowski, J. (2011). Discursive Pragmatics: A platform for the Pragmatic Study of Discourse. In J. Zienkowski, J. Ostman, and J. Verschueren (eds.), *Discursive Pragmatics*. John Benjamins Publishing Company, Amsterdam / Philadelphia.